

Must Remain in  
Transcription Room

M 1360 26  
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Palo Alto, II

**MR. NYLAND:** So, Berkeley and Palo Alto now, huh? And we stick to our decision to have questions and answers. So what questions?

1. About two weeks ago, Mr. Nyland... the sensing exercise, there's something I'd like to and it occurred to me to check visually what I sensed, and visual did not correspond to what feeling had been there; and I tried again with more energy and it corresponded, but it was surprising that somehow this could happen...

**MR. NYLAND:** Well, you know, sensing is a matter of the ordinary mind, so it's not a question really of observance and this in this observation finding that something is a little different from your visual impression. So it is not frightening in that sense, but when you compare it to that what you sense with your mind and then what you see with your eyes, that may of course be different. I think that when you sense, and you have an idea of how it is, and you start to describe it, then of course it may be different from that you actually see. But that I think is common occurrence, for different parts of the mind have a little different impression of certain things. I wouldn't worry about that in particular really you know. At the same time, sensing if one does it right with the mind as it is, is not even a description, and I'm afraid that a little bit of that description came in, and then when you actually saw it, it didn't check. Sensing simply means also I know that certain things exist and I'm sending attention from my mind to that what I want to sense. And that what is being sensed, you might say is returning a certain form of energy which becomes an image in my mind, in my ordinary mind. So when I start to describe it, how it ought to be, I use the mind for a little different purpose, and what I should do in sensing is only the registration of that what exists without any description. In that sense it is very much like observing, but observing implies also that I'm impartial to what I then receive as a result of observation. So it is not entirely the same because I use just my ordinary mind, for the sensing purposes, and I don't introduce any impartiality, and I really don't care very much about simultaneity. Don't mix the sensing exercise up with any

attempt at Work because it's quite different. It belongs to ordinary life and the sole purpose for sensing is to give something to the physical body as an attribute which it doesn't have at the time when the feeling center starts to separate from the physical center. You might say almost, that the physical center, the body, feels a little lost when the feeling as such is not expressed any more in the physical body, and it's only to prepare the body for that kind of emergency. There is no other reason for it. When one starts to place sensing in the right way, as a qualith or something that belongs to the physical center it has knowledge duty in giving the physical center something, you might say-almost say to become aware of itself. And for that reason we say that I have to understand first that sensing is quite different from that what is feeling and it is the first step of starting to separate, if one possibly can, the physical center from the feeling center. And that naturally is the aim of work, but it's not implied in the acquisition as result of the sensing exercise of really knowing what sensing is. So as I say, don't worry about it.

2. I want to ask you if you could say something about an ordinary job that I spend three hours a day at and I feel kind of stupid sometimes... ( ) and today it wasn't, so it didn't happen that way. I went to file ( ) but there were times still when I fell into that kind of ( ) stupor and I wanted to know if there was a way to go about that kind of thing so that ( ) because it's not a pressured day, it's not like that and there are certain things I have to do, but there's time for myself too.

N. When do you discover that you are in a stupor?

Susan: Usually when I do one thing after another, and I find like with filing, I find that I'm almost asleep physically.

N. You do it in your dream?

S. Practically.

N. Yes, your mind is not functioning, is it?

S. Either it's not functioning or else it's just functioning...

N. Reduced to a very low level. When you discover this, how long do you think you have been in that stupor state?

S. Well, five or ten minutes, sometimes more.

N. Do you ever daydream?

S. I try to control it.

N. How do you control that?

S. I'm prone to it, but sometimes if I ( ) I say, 'No, I don't want to do that today not to-day,

N. And when you're in a stupor, why don't you sat the same thing?

S. Well I do, but it doesn't seem to do much.

N. No?

S. Well, I fall into it again.

N. If you're filing, and you're in a stupor and then deliberately file, deliberately make the movements with your hands or arms or standing there and picking up one thing, but quite deliberately for a certain length of time--not me just a little and then let it go--but actually stay with it when you pick up a folder and you put it in the drawer or you take one out and put it down and again and again and again and again. This deliberateness that I now want to have my mind know that ~~w~~ that is what the body is doing is more than enough to get ~~w~~ away from the stupor. And the stupor can remind you that something likd that has to be done. Exactly the same ad as day dreaming doesnot imply that my mind is there at all, it happens to wander around a little bit, all of a sudden I discover that I'm practically asleep and that nothing is happening. I wake up to some extent that is I become very well, I notice much more about myself at thattime--it's not impartial, but it is certaikly more laiveness that gives me chance to see myself as I am,naturally I criticize it, and I say I don't want this kind of a state because it is a very low ~~s~~ level also of intelligence. So I want to use now my mind for a definite purpose in order to bring that level up. And I start becoming interested if I possibly can in what I'm doing and deliberatley, slowly move one thing to another to another my hands and so forth and within five minutes your stupor will be gone. All right? No more. You can also say to yourself before you start filing, NO STUPOR.

3. I don't mean to imply by this that things are going very badly because I didn't get it.

N. I don't know, what do you want to imply now?

Keith: I still have a problem with thoughts when making a Work effort. They sometimesbecome very very great. My mind wanders.

N. Why do you try to work then?

K. Well, maybe I could explain it/ better by I start to Work then I start thinking to myself, am I being impartial and then what is impartiality and then I go into am I being simultaneious, by that time I start to wander to my to across the street or wherever I'm walking or, I just get carried away into something else and I...

N. When in ordinary life you star6 with a certain concept it interests you or is intriguing do you object to it?

K. No.

N. You can only object to this because you think it ought to be Work and it isn't. Then you have to find out how much is actually Work and how much is your ordinary mind. If you make that separation then you will not be critical. If I know when I don't Work and the conditions are such that I have to accept it, I will not be critical about it. So if the thought of Work and the first attempt may really ~~MM~~ give me an experience in being awake and then right after that all the different thoughts come and of course I ~~xx~~ start to think about Work and what is impartiality, simultaneity and all the rest, it is my ordinary mind trying to philosophise a little bit. I would not object to it as long as it is not interfering with Work. I do object to it when it does that and I come to that realization when I catch myself thinking too much about Work. If that's the case I stop it entirely. It is I don't want and I don't want it and I say, let the thoughts go on if they wish and I then can, with a full desire on my part think as much about Work as I want to. As soon as you start to think that you're not impartial, there's no question about it, you're not impartial. And when you have to think about simultaneity, surely it's not simultaneity. So by this time you ought to know it. There is an attempt that I wish to Work and I make that attempt and that particular place where I am then, and whatever experience I do experience maybe I am aware or perhaps a little bit more extended and I remain awake for a little bit longer. And then it stops and I know that my experience always will tell me that even if I make an attempt now and it is very intense, that within 2 or 3 seconds it's gone. The more you know this now with your mind, the less you will fool yourself. But if you continue, hoping for the best without doing anything about it, you'll never Work. If you want to think about Work and you want to think about what is meant by impartiality and about all the different terms that we use and about how a person should be and about describing how a state of awakening should be and what you should be like and about how it will affect you give it a chance when you have it. Really, when you want to indulge in it and satisfy your mind to think about it. Exactly the same as I say, you may be interested in a mathematical problem and you want to have that concept clearly and logically defined in your mind, you don't object to it, it's quite right, it's a good use for the mind--but it is not Work, of course. And that you must know.

K. Yes.

N. When you once and for all know that, then you distinguish between an effort, the result of an the effort, and also you hope that you will find out when it stops. But this is the difficulty I know when I begin with Work because

I realize that I'm in a certain state when an effort has to be made to wake up. And I know then at a thatk time I'm not awake, I whsh to be awake, so I now make that attempt, but I don't know when this awakened state goes over again into ordinary consciousness, I'm very vague about that because it slips by without my knowledge. And it's only because the littel I is not sufficiently strong to be able to tell it, or to tell you, that is going away. You can imagine that, if the little I starts to grow there will be a means by which it says, Now I disappear, almost as a if I say, don't count on me because your ordinary mind is<sup>much</sup> too powerful for me, I cannot live in that atmosphere of unconsciousness. But it doemn't say that yet because it is much too small even to talk. One has to learn to distinguish between going from a sleeping state--ordinary waking-sleeping state into a state of consciousness and the realization of that kind of an experience and also in that state of being awake and I close my eyes and fall asleep again. But the second phase is much more difficult than the first one. And I think it's obvious because if I make an attempt to change my state from something ~~as~~ that is now unconscious into a state that I would like to call more conscious, it does require an effort on my part, but when I go over from the waking state into the sleeping, there's no effort necessary. You understand that, I do something against my nature in the first place, but I follow my nature in the second place. And those things when I follow nature are not brought to my mind eve. Again, if I deliberately wish to remain awake there is a possibility of my ordinary mind telling me that the littel I doesn't exist any more. That is if I allow my mind to fintions and it is ~~not~~ now in the presence of something that I call and I which becomes observant, there are possibilities at such a time the two things can be experienced and when my mind also remains alert enough it will know when the little I disappears because it gets darker. It depends~~on~~ entirely how much the experience is of the little I and the more light it will give, logically, the bigger it is the more developed it is the more ~~unconscious~~ my unconscious state will know that the light has gone out. All ~~unconscious~~ right, that is only the theoretical explanation. The practical application is simply when you discover this that your mind is still thinking about all these kind of things, stop Work. Stop thinking about it unless you want to indulge it, it --good--go ahead; then allow it, but if it is a question of Work you stop. You come back again to ordinary life first. You try to reduce all the different thoughts that are in your mind, churning around, to practically nothing, you relax your brain. You see, you will not allow too many thoughts to be there because you say to yourslef, I want to Work. And when

you've done that, then you can attempt again to wake up. That is how to get out of it. The beginning is different, I don't attempt it when I know that I might go off into all kind of considerations of a mental kind. If I know myself well enough that this happens so often, I don't want to work under such conditions. Again I say, if I know myself well enough that this happens so often, I don't want to work under such conditions. Again I say, if I know that that is a particular dexterity of my mind, a particular wish to want to consider that what I've been doing and if that what I've been doing is trying to wake up, if my mind functions that way, then give the mind a chance to do at a proper time and surely for the purpose of trying to understand work--and then you say now that's enough...all right, good. If there are chances that you start thinking about work, of course it can happen during the whole day, but it is also possible to get the mind in a very simple state, almost in which I would say the mind is sluggish to think or when the mind is not yet cluttered up with all kind of other thoughts for the rest of the day. And you have to find moments during the day when it is really right to make an attempt to work--to wake up to work, and you have to allow yourself not to work at times when you know it isn't right.

K. Can you create these circumstances?

N. You can sometimes, and sometimes your mind is so filled with things that you cannot do anything about it. Most people try to work in their profession, when they are engaged in something that requires all of their attention because they have to do it right, or because so and so is waiting for this and that, or because they think they have a responsibility to do their thing because they are paid for it and all these kinds of things. It's quite nonsensical to try it--at the same time, it is so heroic because if you can do it when the circumstances are so difficult you can tell something to someone else or you can write home about it. That's wrong. The time to work is early in the morning for one thing--just when you get up--and then your minds--the three different brains, as Gurdjieff calls them are not as yet as much connected. You see what takes place in sleep besides resting the body--it means that during that time the different brains, the different centers, get looser and looser from each other because they have nothing to do than just be asleep. So there is no reason to connect with each other and there are different ways by which they are bound during the day gradually dissolves and when a person has a good rest, it simply means that the three centers have rested independent of each other. So when I wake up and I'm not so tremendously alert, or I'm not so worried that the thoughts immediately come to me about what I have to do during that day, there is a possibility that if I maintain

this for a little while and very often, we've talked about that before, the change over from physical sleep to the so-called waking-sleeping state is a very good time because I'm relatively free and then if I happen to think about it it is excellent for me to create I under such conditions because the activity of the other three centers are not as yet in full swing. It is a very good time. In the evening is also a good time because the body is tired; it requires a certain form of energy and it can maintain itself when that energy is supplied. My brain unconsciously is also a little tired and it doesn't really want to think. So it is lethargic. My feeling, on the otherhand, when I have a wish to work can be engaged at such a time when I know the rest is tired, that I part of the feeling with which I wish to work has nothing to with that what is ordinary feeling. So if ~~the~~ this thought then strikes me and if there is enough necessity and again it has to be based on the real desire that I feel that I must work; so the motivation has to be quite strong, at such a time, you might say, that the little I is sufficiently strong to acknowledge that the rest of the body is still more or less asleep or tired. And I then in doing very few but simple ~~the~~ movements of my body, can ~~the~~ remain awake to them, much and much longer than during the day. But you can try it; you'll find out what are the best times...

4. Mr. Nyland, is, are the physiological functions of the body different in a state of consciousness than they are in the waking-sleeping state?

N. Yes, but which physiological ~~the~~ functions do you mean?

4. I was thinking specifically of, of the sense organs and breathing apparatus.

N. No, there is an alertness that enhances particular states, you might a ( ) or a vividness of the body as a whole. If there is something in ~~the~~ my brain that now functions as I and even if it functions in an objective sense, it creates in my brain an activity, which in the first place is not there all the time and because of its strangeness there is a certain interest of the rest of the brain if it is not too occupied. As a result, this curiosity affects my ~~the~~ unconscious state, and some at least a little part of the ~~the~~ alertness which is in objectivity even if the alertness is an awareness rubs off unto the rest of the brain. That is as far as the thought is concerned. The feeling is affected by when one becomes aware then in that particular state certain things take place in the brain which help the formation of conscience and there is then already a flow ~~the~~ towards that ~~the~~ which I call heart as the center of one's emotions that starts to function at that time where before that it never functioned in my heart and I was dependent on solar plexus only. Because of this particular effect of an emotional something, Hanbledzoin, which is formed

flowing towards my heart, the heart is also quickened and because of the blood circulation is a little bit heightened, and as a result of that, the body becomes much more alert and alive for that reason. I feel healthier. These are three different effects on the body as a whole. There are many other different effects. That's why I ask you, what do you mean by physiological effects. In the first place, when I wake up, that what I receive as sense impressions is a form of energy, which when I'm awake will not flow into my ordinary brain and clutter it up but will actually be used for the possibility of further development of that which is now a conscious possibility for myself in my presence. In the second place, when I now am awake, and I ~~am~~ keep on breathing I will extract <sup>from</sup> ~~these~~ air more substances than I usually do when substances of air are only oxygen and nitrogen of which I lose oxygen and nitrogen when I exhale and I extract from it, I've ~~been~~ explained it several times--so called Noble gasses, (oxygen ?, silicon, triton) and so forth, which are in air in very small quantities, but because of this state in which I am, that to the conscious state, which affects all three of my <sup>functions</sup>, that is the three functions which are necessary for the intake of food, the impressions as one, air as the second, and third is the effect on the physical and physiological digestion of food. That is, food that I have taken in in the state of consciousness is digested ~~is~~ up to a higher state. In the first place there is in food certain substances produced which usually are not produced when I make sex energy which goes ~~into~~ into helkdonis and abrustdonis which is used for the feeding of higher being bodies. In the second place that what is ordinary food as it is taken in and some foods reach a certain scale on the octave. Some don't go further than sometimes Fa, sometimes get stuck on the Mi, sometimes they go over into the Sol and the La of that particular digestive octave, when they reach let's say Sol, they might go to La; when they reach La they might go to Si. So it is a process I cannot trace, not easily, but there is quite ~~is~~ definitely a result, because that what is food for me in an ordinary sense unconsciously, when it is digested better, the body starts to function quite differently because it extracts much more from the food, and there is ~~is~~ less eliminating. There is also instance which is noticeable that when one works a great deal there is more sex energy; it is quite right, because sex energy can be ~~is~~ used for the creation of something within oneself, and although it may take a form as if one wishes to have more sex intercourse, it ~~is~~ also excellent for the purpose of building something you might say that's not of this world. I took ~~been~~ some time ago quite a long time about the different influences of work on oneself on the physiological behavior of a man...Many things for instance take place in the body as a result of being aware as if one

is present to oneself or as if there is something which becomes a light for one. There is more insight, of course, there is more enlightenment, there is more production of heat--so general chemical reactions are taking place on a little higher level and also the utilization of food which now goes, or energy which now go into quite ~~x~~ useless activities are now taken over for instance, muscles which are tense become relaxed and produce energies, as a result of that, the body becomes much more in balance and a lot of things ~~x~~ that are wrong with the body, of not being in equilibrium or the processes of ~~pm~~ physiological kind in the body, which are a little bit out of kilter, out of balance on account of wanting to Work and result of Work on oneself, that particular state produces, because of its' higher quality of existence, an effect on that which is lower--~~x~~ let's say on my body and then the different organs and the relationships between the organs and the different way of functioning of each organ in the relation to each other will take on much more equilibrium, I ~~x~~ call it balance between them. You can notice those things for yourself,

4. That's why I ask

N. That's quite right, quite possible. For instance, there is much more measurement of a person's motions, much nervousness is reduced emphasis that one wants to place can be placed. Facility of changing tone of one's voice, one has much more control. Emotional states are enlarged, and that what is emotional state of oneself is also increases. Everything is really heightened. Sometimes I say it is as if one walks on impressions instead of air.

Zilla: ...was able to spend a good deal of my day inside of myself, I watched my body and when I was walking down the street I tried to watch my feet moving, and I was able to have some success with that, and I went to see a group of people and the heightened state of energy went out to everybody who I saw especially people who express themselves in extreme emotional excitement but I know that .... with different activities I go overboard every once in a while I manage to bring it all back together, all the energy... ( ) I realize when I try to watch my voice as when I was speaking ( ) an... I'd like to know how to keep...

N. How to keep it longer?

Z. Yes, when I reaso

N. when there is an experience like that ,Zilla, many times it starts on the surface. It is a desire in wanting to Work that comes from inside ~~mm~~ oneself. Then of course one goes through different manifestations and even if the manifestations are observed correctly so that I'm impartial to it and if necessary simultaneous to that what happens, and I then am in a certain state of let's say a good level

of myself, my being naturally when I go outside and it is a little bit closer to the surface there's more chance that there are effects on that which take it away and also when my mind has to function in relation ~~to~~ other people who are unconscious and which is my daily life, that I become engaged in ordinary ~~in~~ affairs of life which again take energy away from me. How to maintain it if I--when before I go out that is--if I have a state of that kind which is of course desirable and gives me very definitely a level of <sup>a</sup>certain way of knowing I exist. I try to deepen it and try to bring it to that what is really much more central of myself. The idea of Work is not that I stay with my manifestations and the Little I remaining observant. The purpose of Work is that if once the Little I grows and there is this process of ~~is~~ ~~in~~ observing and becoming acquainted and being impartial to that whatever my body happens to be doing ~~and~~ that then after sometime I will develop the possibility of further consciousness by having the Little I affect the rest of my unconscious state, and when there is an influx from my head towards the heart which will help me to become more emotional, more real in that sense and also that with this there is a possibility of a conscience starting to grow in me. That the purpose of Work ultimately would be that all three centers can function independently of each other but in harmony with each other whenever it is necessary, what I have to reach for then is really what is alive in me, and which is not changeable and which is always there what ~~I~~ call permanent for myself, and this we simply say is magnetic center. The more I want to Work, the more I try to reach that particular point which form me is <sup>is</sup> always there. When I could <sup>live</sup> ~~be~~ there, I wouldn't care what happens to the rest of my manifestations -- and I wouldn't care at all who on the outside world would affect me. It is the constant knowledge and the constant feeling emotional condition that I have that I know and I feel that something is with me all the time on which I could call if I needed. And the further I now put this within myself, the more permanent it can be the less it ~~we~~ <sup>will</sup> be affected by the outside world. At such a point I have a choice of using it or not using it and if I feel that for the rest of the world it is not necessary to be conscious ~~in~~ I allow myself to be unconscious in order to deal with the rest of the world at the level where they live; and I allow that from this centers of center of myself, the essential essence. It really comes from that what is my magnetic quality as life and to a certain extent that what is life or what is permanent in me is for me on earth a God-like qualit,--and I do not know how to define it differently for to me it is the highest that I ever could conceive of and it surely is the highest that I emotionally could be affected for me or experience for myself--but it does not mean that in ordinary life I will want to call on God all the time. I am still

a human being who has to use energies for certain purposes but there has to be a ~~judg~~<sup>judgment</sup> when I should use that what is ultra- ultra-, and that what is still ordinary. The wisdom of a man who is conscious is to know when he has to be conscious and asow he allows himself to be unconscious. It's always a question of how much energy I dare to distribute, and for what kind of energy I become responsible, and the knowledge that whenever any energy is expended that I can any time make it ~~in~~ in sufficient quantity as maybe needed for ~~thxxxx~~ the circumstances in which I happen to live. Now if you look at it from this stand-point than just doing a few --making a few attempts at observation. It puts a person really in a place in relation to that which is much more important for him as part in the first place of this world in the ~~in~~ second place as part of the universe. It really gives the place of a man as he is regarding the rest of mankind and also what may be a relationship that he could have towards his own God or his Deity. And in that way, that what he is then is much more part of the totality of all things instead of just a little bit of a unit who happens to walk on the street. The more these kinds of concepts start to penetrate into one-- the more a person will change in his attitude towards ordinary life and the less ordinary life will affect him because he knows that at any one time that it might get a little too difficult, he will be able to fall on that ~~in~~ what is required in order to efface it--or to be able, you might say at certain times to become impervious. He can put on a coat of arms to protect himself. Because he can withdraw within his own life, no one will ever know, but ~~in~~ at any time that he wishes, he can come out. Look at Work that~~way~~, Zilla. It will put it ~~in~~ on a different kind of a basis and it will also help you to eliminate a little bit this so-called <sup>an</sup> attraction that I have to give in the ~~in~~ beginning to observe and to focus on that and to make that attempt and to be so strong and concentrated. Work ultimately becomes an opening to the possibility of everything existing penetrating into you. And that the real presence of a man is not that he goes to the outside wishing but that he waits until that what is outside can enter into him. Then when that happens he becomes different because of that what enters from the outside is of a quality which is not his own~~x~~ and also it will change him in time. What I ~~x~~ say just now--don't try to work for that. Don't mistake it as something that you have to do. Because what I said just now is a conclusion one must ~~x~~ reach ultimately; it is exactly the same as saying I wished I would have a higher being body Kesjan or ~~in~~ soul or that I wish to be united with God. It is ultimate aim; It is not at all for ordinary human beings who just try to wake up ~~in~~ a little bit. It happens and it must happen as an ultimate aim to be ahead of you to know in what direction you really strive and what the meaning of Work is ultimatley for oneself to become a harmonious man, but it does not mean

you have to try it now, by just sitting and hoping it will come it will come, it won't at all. This only happens when a man ~~is~~ <sup>in</sup> his own development goes to the Fa bridge, he has to Work Do, Re, Mi, and ~~is~~ <sup>in</sup> only at the bridge God will meet him, not before. And it is very necessary that when one is there, there is a possibility of God actually recognizing him as the wish in a man to become conscious, but when you sit prematurely, you die without any question because you will wait for ~~you~~ something to happen and you expect then God to do the work for you. One of the reasons for man existing is that he can Work, because only in that sense can he become part of the totality. The concept that one must have in the beginning of God is not an absolute concept. It is not an existence without anything else. The concept for a man when he ~~is~~ <sup>in</sup> thinks about God--he has to consider that what is God working to maintain the universe and for that reason each man has to follow that as an image to Work for his own universe. Only when he understands that and he has accomplished whatever there is within his means and what-ever he can do in ~~in~~ this life whatever he has to do after-~~in~~ wards, it is only after a long, long, time of that kind of Work that you might say you can rest and then on the seventh day you can look at that what has been created, not before--and so when I say ultimately that what should man be is to be affected by that what can happen to him if he has effaced himself completely in his creation that then he will be reborn and become part of God as a whole. Work is Work and it still says Work for a very, very long time until infinity, and then Work ceases to exist because in infinity it does not exist. ~~Now~~ <sup>Now</sup> more practical questions--daily life, attempts you made today, states of being down, not wanting to do anything...Yes, Fred.

Fred; I seem to have a state where I realize in my ordinary life that ~~in~~ day I have to accomplish a certain amount of things and what I seem to do is decide that I'm going to accomplish these things so therefore I need a certain amount of energy somehow or other I create a great deal of energy to do these things but I have no control of how ~~much~~ much I create and what happens is a great deal of it not only is flowing out of ~~me~~ me all the time, but it causes a state of excess tension so that ~~is~~ at the end of the day--Saturday was a day like this, I was at Clara Street working there, and I was going to go out to the Haight-Ashbury to fit sandals; I had it all planned out so that in my mind I imagined at the time it was my efficient state, but I knew at the time that I had no control over this. I kept making attempts and I could make attempts, but I had the feeling ~~that~~ and this seems to be a state that I do get into quite regularly, that if I could take some ~~of~~ of that energy that I was wasting or be more optimal in the amount that I created and used that that these attempts would be better, but it ~~will~~ rolls away from me.

M. Fred, you get so involved with what you are doing.

F. Yes.

M. It's extremely difficult to know how much energy is needed for a certain activity and it is not something that you just happen to learn by chance. You have to find out ~~how~~ how much is really required and then allow only to give that amount of energy. If I know what the body requires in the form of eating, I will only give it that much and not more because I know if I give it too much, I get into trouble. I ask the body to take care of that what is unnecessary. In order to find this particular measure between amount of energy needed for a certain activity I have to slow down first any activity I'm engaged in, and then see how much energy I need for that, it is very little, but these are small quantities that I can actually become conversant with. They are within my framework; they don't go too fast, I can watch it, and I can see the ~~thing~~ flew as I make movements but I know that if I move my hands in a very slow manner I know that energy is needed for it, and it is very much as if at such a time I send energy from a part of my body as a result of my thought that my arm ought to move. I know that my arm is at that time moving with a quantity of energy required for that I also know when it is too much. I also know that the movement is different from what I dictated to myself first if I do it too fast my arm or my body is not following that what is a command, so it is a question of relationship between that what is my mind wanting to do certain things in a certain way and the body having to follow that order. What I need for this ~~is~~ is a regulator. The regulator is always the ~~feeling~~ feeling in which I now use this feeling to be able to regulate the quantity of energy coming from my brain as an order and the expenditure of that energy by the movement of my arm. So the solution is, whatever I now do, I do not because my mind tells me that I ought to, but it is my feeling that enters into the two possibilities of the furnishing of the energy with the using of it. When I now introduce my feeling, that is my wish to do it right, to do it at a certain rhythm, to do it because I only want to use so much energy and not more there is a relationship between the three centers and all of them become interested in the activity and then I have a chance to be able to see it because I can see the energy as coming from the brain and as being expended by my body when I am in between the two. (Fred makes a comment unclear) No, it's not "I"; it's a feeling.

F. I didn't mean I, I mean the feeling is the desire to ~~max~~ balance the energy coming from the brain...

M. Fred, this is the first step; the second step is that this what is feeling I would like to change over into the possibility of conscience so that ~~I~~ regulate that what is needed with the amount that I actually have available; you see this

conscience. That I will not use too much and not too little conscience, of course is affected by that which I know so the question of not too much and not too little is also more or less considered by a section of my mind whenever I do anything regarding activities and ~~xxxx~~ also that the dexterity of my body is also determined by that what is required for that what I have to do. All of that is like an unconscious process, but it is now regulated from a different standpoint. The more I now wish this, the better for me as a feeling if I could consider it something that is of God's nature. As if I could consider my activity as something that I wish for the sake of God. As if I could make out of that that I'm doing my God. It's an entirely different way of ~~at~~ looking at Work because I take it then as if then this ~~in~~ as feeling is looking at that which is taking place in the brain and what is taking place with my body. As if I could become objective in order to be just in the division between the two. I make them an attempt to be awake. Now, logically I cannot do this too often and when I'm engaged in ordinary activities certain things have to be done within a certain length of time because I have a plan for what I should do--so every once in a while I take that time off, you might say, that time I now must spend, I call it talking with God about my life. When I introduce that there is an entirely different kind of a quality and it need not be very long, because I remember and God in me remembers how I wish to Work new ordinary work and how I now from the standpoint and in the balance I become a little bit higher so I can look at ~~in~~ that which is taking place and it is as if at that point of the balance the line which is vertical leaves the earth and I'll go up a little bit--a couple of rungs on that ladder climbing towards heaven--~~in~~ looking back and seeing myself as an active human being with a mind, with dexterity, and energy flowing between the two. And then, how long will it take, 2 minutes, 3 minutes--the I go back again to ordinary life and after sometime I feel like talking to God again. You understand what I mean? It is the way you will regulate your energies and in that way you will not get tired--you can continue, continue it doesn't make any difference because you are constantly ~~in~~ fed by something else from the outside ~~xxxxxx~~ which again reaches you through the vertical line. It's the point of entry.

Bill: I have a question about ~~an...~~

M. Oh, you're there too, Bill, oh, for heaven's sake, excuse my back.

Bill. Um...I want to see if there is something like what you ~~xxxx~~ were talking about just now with Fred. If I'm in a lethargic state, or how I look at it is I'm not very alive at that time, and then I start to make simple efforts to be with myself that I'm sitting here and I walk there a little bit and I have a little bit of an expression on my face and when I start to catch a hold of that then my manifestations--then I start to realize that I'm alive and then when I realize that then I have

more of a wish or atleast it seems that I have more of a wish because then I can go from there.

M. At such a time the motivation becomes clearer and whenever that becomes clear it is a very small step towards making an effort. But so far what you have said is not as yet the translation of conversion into the real effort. It is the preparation which one is and one makes oneself much more capable of really working, to some extent it is same as what I said to Fred because this particular objectivity that that comes in when I erect the vertical line, can we only come ask that particular point when there is that kind of a balance.

Bill. That's why I thought it was the same because it was trying to make attempts that brought that about and it was like it switched over again. I mean from that point I could go...

M. Yes Bill, there is a possibility when one, you see this question of balance which is centered in the emotions in the case I mentioned to him also is possible that it is centered in the brain and it's also possible that it's centered in the body. The 3 possibilities of going over into Work depends entirely on the triangles that are formed between the centers. When a triangle is dynamic it doesn't matter at what particular point this vertical line is erected.

Bill. So then it would be more of a question of making the triangle.

M. Right. That's right. And it is more a question of consciousness entering. The wish to become conscious entering and the attempt at observation starting at the brain instead of what I explained before. It comes in the end to the same thing because the three lines naturally become one. Three vertical lines meet in infinity. Not only two.

Bill. I don't follow that at all.

M. Well let it go. Whenever we talk about infinity we always let it go. Ya. Don't you want to sit in front--now please do, because I have a bad feeling...Now, much better, huh...Now who had a question?

S. Lately I've had a tremendous conflict whenever the concept of God and religion comes up, and especially when I try to make Work attempts. These doubts crop up and today when I was typing...

M. What, what's the conflict?

S. It takes the form of scepticism and doubt and inability to understand.

M. Were you religiously brought up?

S. Yes, Catholic.

M. Did you still believe in, do you still believe in God as the Catholic faith tells you? (Answer: No.) How much is there left as dogma or certain concepts with which you were brought up when you say God for yourself, what happens?

S. I can't accept it...

N. Good, now what is the conflict? If that has taken place?

S. The struggle when I try and work.

N. But try to define it. What is this struggling, really? Here I find myself in a certain condition. I know I'm a human being. I know I'm at times quite impossible --not to say obnoxious. I know that I behave in a certain way and that I have habitual forms of behavior. I am that because of and I can explain it bringing up, that what I have learned, whatever education was I find myself as type, this way, that way, characteristics--and I can explain it for myself, how it all came, about as if I was born with two thirds from father and mother as one and astrological conditions as the second third to which the third third was added as sociological acquired characteristics and here I am as a human being, now considering my life and thinking about it and into that I bring all kinds of concepts which I've been familiar --some of which I still can retain and some I cannot believe in any more. In these concepts there is a question of God and I now try to translate for myself what is this God that I used to call by name and to which perhaps I prayed or I believed as existing and I also perhaps judging me on judgment day, that perhaps at such a time I would then go to heaven or hell or whatever it is. I was brought up with the ideas that there is one person in this world which determines for me what I should be, and I call him Pope because he was apparently given that kind of a power and all the different hierarchy of the Church, all bishops and cardinals and all the rest including a priest and father confessor. All of that I have assumed to be people who do and could tell and who could actually tell me what to do, how to behave, and to some extent, as far as the education is concerned I have conformed to that, father and mother, church, whatever it is, village, other people; all of them created certain atmospheres and I naturally was affected by it and I also as a person gradually started to question here or there, why do I do that or can I or can I not or what should I trust. So the question comes up always for oneself--what is there in me that I consider of a different quality and higher which I would like to give a certain name. And when I put it far enough away from me I will say yes it is God, and towards God I would like to strive because that what is here on earth is not sufficiently satisfactory to me. Now comes Work into one's life. And Work now gives me a certain perspective; it acknowledges that I am what I am now. All it says is that what I am I'm not primarily responsible for because I was asleep, and I did many things in an unconscious state. And as far as the rest of the world, this earth, is concerned, I have determined that that way I wish to be on this earth with whatever I call my conscience to be as honest as right as I could be--as helpful, as understanding, as willing to do this or that including sacrifices, honor my father and mother and be as nice to them as

I can love my neighbors as well as I possibly can and particularly with little children, seeing in them the possibility of further life that I would like to help them in whatever I ~~must~~ can do--including all the different things that I am doing now, profession, sociologically whatever it may be, ~~thx~~ there is the totality of my life and this kind of work acknowledges the existence of it and simply says yes, that is still as a responsibility belonging to a human being as he is living and when he wishes now to live his life on the earth he needs a little more guidance than what he has at the present time because he doesn't know everything and at times when I consider Work now and we talk about objectivity. ~~thm~~ I'm ready to admit it that I'm not there as yet, that ~~tht~~ there are certain problems that are still in existence and particularly problems which are conflicts to me because I cannot resolve as yet because I cannot place them properly. I do not see where their particular value is in my life and what they have done to me and where I now should consider them--either still having value or already dismiss them as having done ~~thm~~ whatever their purpose was in that particular existence and them affecting me. So the consideration now as far as Work is concerned is that I become more and more acquainted with myself as I am, as a result of all kinds of influences on me. And I call it my life, and I find myself at a certain time interested in the possibilities of further growth because I know that ~~tht~~ that what I am is not sufficient as yet. And then I recognize it as something that any kind of religion is also interested in of solving problems for a ~~g~~ human being either by means of submitting to that what is a law of by developing one's conscience in the best way one can in order to be able to live it accordance with it. So far there is no conflict. Now the question of Work on oneself. The question why I would like to become objective. This of course has to do with the realization of that what I am on earth and that with which I am ~~g~~ equipped as a human being is sufficient for life on earth. But when I look around me and I look at the stars and the sun and the rest of the universe and all the cosmic possibilities, I start to shiver a bit thinking that this life of mine is all there is to it. And logically in thinking about it, and even the Pope will agree, then then he would say yes there's much more to it, and you have to prepare yourself during this lifetime in order not to go to purgatory but in order to go to paradise. And whichever way it is expressed, sometimes a little childish, <sup>and</sup> sometimes logically as a philosophy, and sometimes for my own for myself. I come to the realization, and I know this well enough, that there are certain things in me that are not necessarily of this earth or at least if they are they're not entirely in their proper place. For instance, if I say emotions, emotions of a certain religious kind which very definitely have to do with a relationship which is higher than I am, sometimes praying towards them

hoping that sometimes they can enter into me and that I can go far enough ahead and away from earth that in order to meet them so that then I would become a spiritual kind of being and not necessary depend on this physical body because I know there must be matter, there is mind, there is must be spirit of some-kind because I know this from my old associations being brought up more or less religiously. But it has become something that is my own because I cannot/ continue to allow the church with knowing what goes on in me, and I cannot believe that I always was honest when I had to confess my sins. Now this is a question of one's own conscience and in that sense when I start to believe that there is something that is a little different, between any other person that is around me and myself, and in that in the last instance, no one knows what I think and feel really, and really think that then I have to set up something that I consider now my own world which is my private life. And in that I will make allowances for anything that I will want to stay there and I will not allow anything that cannot become my own. And I make now a separation between what is my world and what is the rest of the world ~~xxxxxxxx~~ as represented by all ~~xx~~ kind of human beings and all the people I like and whatever it may be; they cannot touch me in my conscience because that is purely my own. This I call my God, completely away from old ideas of God on a throne. I'm also completely away from any one kind of a being or entity which regulates the universe. I will admit it when I want to think about it, and say yet it has to be logically put together and there are laws without any question that do exist but they have no meaning for me, but that what has meaning is my inner, inner life. That is where there is no conflict because it's my own and I don't have to discuss it with anybody. The conflict is only because there are other people, well-meaning, who have ideas and you take them, and you cannot place them properly because they come from someone else; what comes from you inside which is your own which remains your own and only you allow to go out when you wish and whenever you allow to go out and you get hurt a little but, you withdraw it because you do not want prematurely anything that is sacred of you to touch the world and the world could not understand it. This concept of one's own Conscience being one's God is a very good one because in that I can say that what is God is always there and is for me my eternity. I can even say that what is within me as perhaps a point of reference which is without space without any dimensions, it is also permanent, therefore without time, it is also endless in that sense. And I can also say that that which is really myself knows everything about myself. So this God becomes omniscience. Because at times I know when I live there and I know fully till that that what I wish when it comes from there is from me the only absolute value. Then I say it is omnipotent. When I start to realize that that what is there and knows,

and knows really because I don't have to give any account to anyone. It becomes omniscience. All the attributes of a Deity, away from this world, away from matter, The enlargement of a possibility of spiritual existence of that what may gradually become less and less dense and go up into ether and further and further and further until the end of the world for me is now filling myself as, as my life to which I return at any one time I can, whenever the conditions around me are sufficiently quiet. That I really can come to myself and my self now is God. Now the difficulty is that when I say with myself and compare it to the concept of God I know it isn't true, and this is Work, the realization that although I say God is within, it is only a point. The realization this point has to become the totality of myself. And then, if it were, I myself is God-like that would be almost I would say, the end of Work. But while I now Work I try to introduce that what is not this concept into the activities of myself. This concept of myself within is not subjective. Work means now for me that in whatever I do in the outside world the ~~subjective~~ attitude should be as coming from me inside and then become objective regarding that what I'm doing. So you see, the concepts of Work are now leading me gradually to the inner part of my inner life and although I may use the outside manifestations as a starting point, I will always end up if I possibly can with myself as I am in reality and then I say this is my religion because it makes me to find God within ~~my~~ myself. There need not be conflict; there is only an understanding of the difference of that is in reality and that what ought to become ~~more~~ more real and Work simply means the realization that that is the kind of Work that ought to be done in the sense of making my life objective to that what is now full of subjectivity. So that in this particular way of becoming different then accent of placing it instead of remaining subjective on the periphery to become objective within the central point of my existence that that at the same time ~~enable~~ me to understand the earth for whatever it is, and that objectivity when finally I could reach it is actualized within myself, I am ready to die to this world. All of that appears then, whatever was as concept in any kind of religion in a different kind of a place, but it is now centered within me, as a religion belonging to myself and as a conduct of my life which I want to strive for because it will give me, because of this activity of Work the realization of what actually a being should become. No more conflict, just Work. Well one thinks about that once in a while because the conflicts are not always religiously. Conflicts many times are introduced by other people and well-meaning enough, who have absolutely no understanding of what goes on in yourself and without loving yourself or thinking you are A, Number 1, you know that there are things that you do not want to own

up to not even to yourself, not even in prayer. You know that even in certain moments when it is absolutely necessary to be honest it's extremely difficult to remain honest, even if the beginning is Oh, Lord, and then I have done this and that, but it is not so bad, Lord, etc.,/...The conflict with people, the differences of opinion, that what you believe in because the other is so-called more mature. The reality of oneself when it is absolute in that sense is always the same wherever it is and happens to be. And whatever there is as a representation of that in anyone if one can see that that exists there is a equality because the principle of life does not change from one person to another. Our greatest difficulties are that we never can see through ~~x~~ that what is manifestation. That we constantly are stuck with that what a man appears to be if it were possible really to see what is life in anyone or wherever life happens to exist and to see that that life is also omnipresent. So that if I find it in myself and if I live in myself in my life that then from that standpoint being awake to my life. That I can then recognize the aliveness of some one else. And for that I ~~can~~ can love them because they are like I am and my love for them is the same as the love for myself. There will never be any practical way of helping each other in a group unless you have that kind of a concept among you. You must really realize that each person, serious as they may be quite sincere, that they are constantly affected by whichever way they happen to manifest it, and that the words they say are not always the content and sometimes it's impossible for them to say what a good life this is, because at most they can stammer a little bit about a little concept that they call life in themselves. It is so completely covered up, and one has to learn how to uncover it and dare, ultimately to uncover that what is reality. Reality will make you die to the rest of yourself. Because in the presence of reality nothing else will exist that doesn't belong there. That is, ~~xxxx~~ reality meets reality like consciousness makes consciousness. The love for that is the solution for man to be as he should be, and then he need not even have hope or faith, but he can actually be then in that state, loving each other not as brothers and sisters, too much of a connection-of connotation of a family. There is a oneness in each person, and the ~~xxxx~~ discovery of this oneness is one for all. But we're so used to dividing things into little parts, and we don't see that life is eternal. It's such an extremely difficult concept because we need words for that. Without words there is not enough developed in one to be able to communicate on a different plane ~~simply~~ because we don't ~~xx~~ know the kind of words. And the words may be silence. And who wishes to listen to silence? ~~xx~~ That makes it so difficult because we are of this earth, and we use that what is you might say for sale/on this earth

and we endow it with that kind of property as if it is not earthly anymore. And we forget that if it is not earthly, everything earthly must fall ~~xxxx~~ away. The difficulty is how to dissolve it, and how then to be able to live in a different kind of a world made of our own in which we are King, in which we belong as man, guiding and knowing as a conscious mind, and wishing ~~xx~~ to help as a Queen. To wish to be in such a way that one furnishes the ~~xx~~ inspiration for man to act. So that he in wishing them to exercise and to show his will in the activity becomes harmonious.

All of this, of course, requires that one goes through certain stages, and that ~~xx~~ it is not easy to have such stages already prematurely. And that one has to go through a ~~xxxxxx~~ variety of different kinds in order to be familiar with all different kinds of manifestations of life, so that gradually out of all such manifestations one can distill one thing only--that what makes man behave. If one knows that, if one knows that man is that and not his manifestations, that he is constantly behind that what is doing, or thinking or feeling. But that something in him, if he is honest, always remains that when one can reach it. One can love in reality the way it ought to be, but we are so far from it, and sometimes we are not even interested in making it appear, and still it's the only way by which one ultimately can grow up. The more you dare, the more you dare to submit to that law, the more you dare to believe that it is possible for you and that you are willing to sacrifice whatever little non-entity may be in the way, the more possibility there is for the growth of the Keadjamanian body. You keep hamper it constantly being determined that things have to have a certain form. Leave the form alone. Take that what makes the form be, and when that being is recognized the form becomes quite quite secondary. This is for the growth of man; this is for his evolution; this is for the possibility of freeing himself from the bondage of earth. This is what you try to do in a group when you meet and you talk and you want to define certain terminologies so that there is no reason anymore to argue. So that you really can talk then the kind of a language which relates to the experience of yourself. But you lose yourself all the time because so and so says this in a certain way and you don't like <sup>it</sup> that way because you want it your way. All such nonsense. If you really live what do you care when it is life. You think that you go through all kind of nonsensical ideas when you drown. There's one aim only, to keep alive and you don't care who throws a little bit of a life bouy to you. You take it, because you wish to live. If one wishes to reach God, it doesn't matter if the devil helps you. There's time enough after to say thank you to the devil. God is that what is important for

for oneself. That what is in you the most important part of yourself. That is what you every once in a while hid, and of course you cannot show your heart even in <sup>the</sup> ch<sup>ue</sup>eh. And still you have to be able to be honest in the presence of each other and that then in the presence of that what is your, your comrades in arms probably because all of us do fight. That in the presence of such a person that you feel at home because you create your home based on the exchange of a feeling among each other, and not by words. The imaginary places that you sit in a room, it is fairly comfortable, but even if it is a little uncomfortable it doesn't matter because it's only your body. And that what is your mind, it has ~~been~~ brought you ~~to~~ there. That was the function of the mind only. That what you wish to be that becomes ~~appar~~<sup>es</sup> in such a room, and you sit and you feel and you wish as if in that kind of a meditation in which you eliminate your brain, you just feel the presence of each other, fed a little by the knowledge that each person has an aim, and then you feel and then in this process of feeling among each other, you purify your feeling to free it from all kind of selfish desires, from all kind of ideas of vanity, from all kind of jealousies, all kind of maybe a little hate, a little bit negative, -only one thing, the desire on the part of everyone to wish to continue to live as long as they can and to be able during such a lifetime to really take life for whatever it is, to ~~pay~~ pay for whatever has to be paid, and to be able to find it in aspiration as a result of looking ~~out~~ at the outside world. Aspiring to an aim and bringing within yourself that what is inspiration for the sake of God to become like he, in silence acknowledging that what exists as eternity. Such prayer when you have it as a group and you get together for that purpose, then you will have a meeting. Not only a meeting of minds--a meeting of your heart--and you will go home with the desire really to continue to live as well as you possibly can. Yes, and this is the end, but it is not bitter.

So good night, I will play a little on the piano if you want...